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Our July Issue

We lead off with a letter from Dr. Frank C. Laubach of Dansalan on Lake Lanao, Mindanao, Philippine Islands.

Then we follow with a batch of letters received during May from missionaries located in various parts of the globe. Ordinarily we would make articles out of several of these letters. For this time, however, we save space and thus make room for a greater number of communications, grouping them in the guise of one long article. We wish we could double the number of missionaries referred to each month—and thus keep their friends at home in closer touch with them.

The article by Miss Alice Gwinn of Doshisha, Kyoto, Japan, though written by one compelled to return home for family, not financial, reasons, is nevertheless expressive of the emotions of many a missionary who has had to be recalled because of necessary reductions in the Board's budget.

Our Book Chat contains references (direct and indirect) to the "big book of the year," *Re-Thinking Missions*—notably Dr. White's review of Dr. Speer's new book and Dr. Laubach's criticism of the Laymen's Appraisal Report.

This gives the Editor an opportunity of saying that the reader should not assume that just because an article or book review or expression of opinion of any sort by another gets into the HERALD he, the Editor, endorses said utterance. The magazine is not run on that basis. The Editor is guided largely by what will be of special interest at the particular time to the readers of this organ of the Board, and what is printed does not in any way indicate editorial approval or disapproval, except where expressly so stated.

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Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

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Lake Lanao Scenes, Mindanao, P. I.

Near the Moro Market at Lake Lanao

Camp Keithley and Dansalan, Lake Lanao

The mission buildings are in the upper left-hand corner of the picture.

Frank Laubach Talks with a Friend

Looking up the main street of Dansalan, toward the hill whence the picture above was taken.

Now We Teach People to Read in One Day

By FRANK CHARLES LAUBACH

WE have never seen any other method for teaching people to read as simple as that which we are using in Lanao Province, Philippine Islands. It is a very common thing for us to teach every letter in the Moro alphabet within the course of one hour, and to enable a person to read intelligently, though slowly, within a day.

As a rule we teach illiterates how to read the first day, and train them to teach the following day. These new learners frequently make the best teachers—they are full of the enthusiasm of their new discovery.

We Hadn't Planned Such a Campaign

When we went to Lanao Province in December, 1930, we had no intention of engaging in a literacy movement! We asked ourselves the question: What could we do for the Moros that they would welcome? A group of young Moros answered this question by requesting that we teach them to read Roman letters. We prepared half a dozen charts in large letters and did our best to teach these young men, but found that the time required was too great.

After some six months of experimenting we ran upon a revolutionary idea. We searched for three words which would contain all the letters the Moros used—twelve consonants and five vowels. We found them! Three perfect words, each containing four consonants: *Malabanga, karatasa, paganada.* We derive all the short words from these three long keys. . . . We have never stopped improving our method of teaching and revising the words we derive from the key.

An American lieutenant named Don O. Carlton visited Lanao, observed our work for a week or two, saw how slow was the process of making charts by hand, and on returning to Manila had printed for us two thousand useful charts.

When we first began this campaign there were only two of us, Mr. Galia, a Filipino, and myself. As we taught other men to read we also made teachers of them. After working more

A Case of Racial and Religious Co-operation

Dr. Laubach and Filipino associates (in front) backed by a goodly row of young Moros.

than a year we had nineteen paid teachers, their salaries ranging from $2.50 to $20 a month. We trained many volunteers, the number of whom at last exceeded five hundred. In the heyday of our prosperity our volunteer teachers brought to us every month as high as three thousand names of illiterates whom they had been teaching. Although these reports were more or less padded, and although much of the teaching was superficial, we were certain that many people were taught whose names never reached us. We believe, therefore, that the number appearing upon our "literacy thermometer," forty-five thousand, fairly represents the actual number of Moros who have at least begun to read in the last two and a half years. This is approximately one third of the population of the Province.

All Over the Philippine Islands

All this while neighboring provinces have been watching our progress. The pastors along the coast of Mindanao desired a chart in Visayan. The National Christian Council invited me to visit Manila and other cities, where various language groups coöperated in preparing charts. We have completed charts in all the dialects which have any printed literature, and in a few which have no literature at all.

The women's clubs of the Islands have shown interest, and some of the women have learned how to teach so that they could train other members in using the method. The Committee on Community Assemblies, which was established by the Governor General, recently wrote me to appear before them upon my next visit to Manila and explain how we conduct our campaign. The pioneers in the organization of the Y.M.C.A. have begun to make the literacy campaign one of their projects. The Y.W.C.A. has trained a strong group in teaching several dialects. The Boy Scouts are also interested. Some of the Masons and some of the Rotarians are urging those organizations to sponsor the campaign.

Most important of all, Dr. Bewley, the director of education, has given his sanction for all students in the public schools to learn how to use these charts, so that they may go home and teach their neighbors.

A very great stride toward making the Philippines completely literate would be possible if all high-school students and perhaps intermediate students too were required to learn how to teach their parents to read, and were given some sort of recognition in their school marks or otherwise for their patriotic service in this matter.

"Boys, do you remember how Rizal risked his life to return to the Philippines and cut the cataracts from his mother's eyes? You can be Rizals, and cut the cataracts of illiteracy from the eyes of your mothers and fathers and neighbors." Thus Professor Torres introduced me in Munos Agricultural School, regarded the best in the Islands.

The effect of the speech was electric. The students promised to a man that they would go home for vacation and try to teach their relatives and neighbors. A group of them were trained so that they could train the rest.

On November 5 at Union Theological Seminary in Manila, on the Island of Luzon, a large crowd of students and pastors learned our

AMERICA SHARES WITH THE MOROS

"Lanao Progress" Newspaper
Lanao Press Publishers
Maranaw Folk Schools
Literacy Campaign
United Churches
Lanao Library
Kindergarten

Dansalan, Lanao,
Philippine Islands

Headquarters for the Societies
of English Speaking Youth
Dispensary, Visiting Nurse
Students' Dormitories
Moro Women's Clubs
Plant Nurseries
Moro Book Store

THE KEY LITERACY METHOD

When we reached Lanao Province in December 1929, nothing beyond a few one page government notices had ever been mimeographed in the Maranaw language. Not a page had been printed on a real press. Some three thousand Moros could read and write with Arabic letters. Practically nobody attempted to write Maranaw with Roman letters. We had been told that the Moros had neither grammar nor literature.

We had two surprises, for we discovered that they have a very complicated grammar - indeed we found hundreds of verb forms. We also learned that they have a large and interesting literature, some of it written in Arabic, but most of it handed down by memory.

Since few of the Moro people could write with Roman letters, we started a literacy campaign. At first we found teaching people to read a long difficult task. We tried multitudes of experiments in an effort to simplify our method. After about a year we hit upon the happy idea of building our chart around a key of three words which together contain all the letters we use. These twelve consonants are all that the Maranaw dialect needs. By varying the vowels, it is possible to construct every Moro word out of the key words:

"Malabanga" (a town in southern Lanao)
"karatasa" (the Maranaw word for paper)
"paganada" (meaning "to learn")

The chart begins

ma la ba nga
mi li bi ngi
mo lo bo ngo

ma ma	a ma	ma la	la la	la ba	ba ba	ba nga
nga nga	ma nga	la ma		ba la		
mi mi	li li	bi bi	ngi ngi	mi bi	li ngi	li ma
ba ba i	bi ba i	la li	ba li	la mi	la bi	la ngi
mo mo	lo lo	bo bo	bw bw	ngo ngo	mo nga	

The teaching of this chart is very easy. The teacher starts by saying something to get the student keenly awake, for example:

"Thousands of people are learning all the letters in less than one hour. See how bright you are".

Then turning to the chart the teacher says: "Have you ever been to Malabanga?"

A SAMPLE OF A LAUBACH CIRCULAR LETTER

method. The Presbyterian Mission had called in from the surrounding provinces some thirty of their pastors for a week of conference and all of these pastors learned to teach. They assured me that they would organize literacy campaigns in their municipalities.

That evening after a lecture on our campaign there was such a large crowd of school teachers and others who desired to learn our method that we were hopelessly swamped. This again raised the question as to whether we could find a swifter method of teaching large crowds.

One answer to this question was given by Mr. Hall, who formerly worked with Jimmie Yen in the Chinese Mass Education Movement. He told us that in China they used a stereoscope, so that with a pointer one man could teach five hundred students as easily as five. After that meeting we had lantern slides made in four languages.

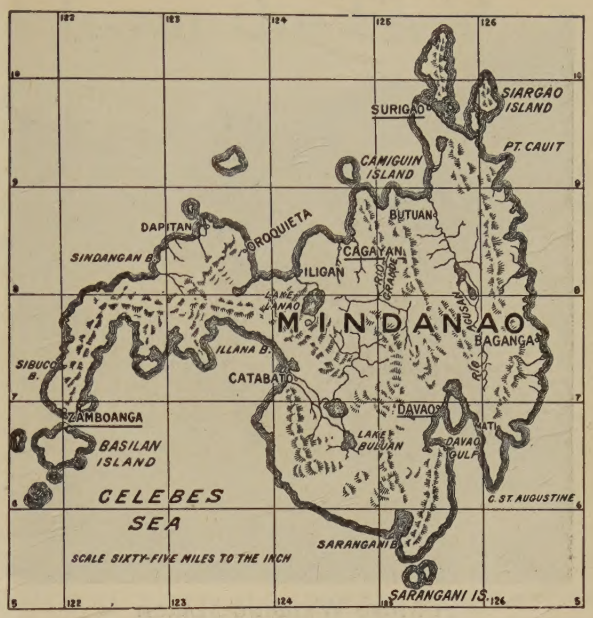
Other Nations

Dr. Shellabear, who wrote a Malayan dictionary and is now a professor in Hartford Theological Seminary, is working with me by correspondence in the perfecting of a Malayan chart. A Hindu living at Misamis helped to make a chart in the Sindhi (Bombay) dialect. Two young ladies now studying in Silliman assisted me in making a Siamese chart. Judge Achacoso, an expert in Spanish, helped work out a Spanish chart. A number of missionaries in China, hearing of our success, wrote asking for details and suggestions. One of them sent a copy of a Mandarin dictionary, by the aid of which it was very easy to prepare a literacy chart with our Roman alphabet. Charts in these languages have been mailed to twenty-two countries.

None of the charts prepared in languages foreign to the Philippines is nearly well enough perfected to satisfy us. It seems probable that we shall not be able to do satisfactory work without visiting each country and perfecting the charts by actual experiments with illiterate persons.

The Depression Reducing Overhead

On account of the depression we were at last compelled to discontinue the salaries of all our



teachers except two whom we have kept in our central school at Dansalan. This proved very discouraging; the majority of them have probably stopped working altogether, and all of them are doing much less than they did before. Since we are no longer paying the transportation of volunteer teachers who attend our monthly meetings, the teachers are not reporting very satisfactorily. This experiment in cutting down expenses enabled us to see what minimum expenditure is necessary for a successful literacy campaign. At present we are not spending enough for efficiency.

Are there methods which do not cost money? We are now experimenting with several such in attempting to arouse new enthusiasm. We have been offering a certificate for every house in which all occupants over six years of age are able to read. This certificate may now be found in hundreds of homes. We are preparing attractive signs on tin to be nailed in front of these homes with the words "A badge of honor 100%." We have also begun to organize a Society of English-Speaking Youth in the thirty-five municipalities of the province. These young men are enthusiastic and take hold of the literacy campaign with new vigor. We are negotiating to secure attractive pins for the members of this society, for our teachers, reporters, newsboys.

During the first two years of our campaign

A MORO WEDDING MARCH

we published a monthly newspaper, *Totwl*, which we gave away by the thousands. The depression compelled us to discontinue this also. This year we are beginning another paper, *Lanao Progress*, for which we are charging two cents a copy. The circulation is still small but we are determined to continue along this line until we make a success of it. It proves to be much more a really indigenous paper than the first.

The Need

In all my life I have never engaged in any work which brought to the surface so much genuine gratitude and such pathetic longing to get out of intellectual prison as I have found in this work. I feel as though at last I were coming to grips with the need of sunken millions—the bottom half of the world. For thirty years my heart has ached for these multitudes and now that a way has opened to help them, I feel a deep sense of gratitude to God for having led me in this direction.

LANAO PROGRESS

SO KAPUGOSWR A RANAW

Truth that every Maranaw should know. Sabunar a omani Islam na maganad

Volume 1 April 15, 1933 Number 8

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New Governor General Is Coming

Mayor Frank Murphy of Detroit has been appointed Governor General of the Philippine Islands, and announced that he will leave America for the Islands on April 25.

Mr. Quezon has gone with a party of Filipinos to America to try to persuade Congress to change the Independence Bill. They are going to America by way of Singapore, the Suez Canal and Europe. Mr. Osmena is going to Europe to meet them.

FESITIVAL OF ARIRAYA
By Dato Bagul

Thursday March 6 was the most sacred day in the Mohammedan year. All the people, including even the children, worship in the mosques, and when the worship is finished they visit the homes and engage in various forms of recreation like playing kolintang. They give gifts to the visitors so that God will give peace to those who have died. These gifts may include money or various kinds of cakes. They also sacrifice carabaos, cows and sheep. In the afternoon they give food to all the people.

Nobody works on the "Booka sa Ariraia" in the province of Lanao. It is the greatest day in the year because it is sacred. This day is the symbol of the fact that the people of this province are Islam, to help them to remember that their forefather was Mohamed who instituted this sacred festival among the people of his own time.

President Roosevelt has invited all the nations of the world to send delegates to Washington for a conference to improve the economic condition of the world. He announced that he has a plan which he believes will help restore prosperity. This includes an agreement among the Nations that they will lower or eliminate the tariffs on imports.

So Bago a Inidal sa Pilimpinas

Si Frank Morfi a Maior sa Detroit na minitoro a Gobirnador Inidal sa Pilimpinas, na piakitokawan Ian a pusulingganata sa Mirika ka swng sa Pilimpinas ko ika 25 sa olanolan a-i a Abril.

Si Mistir Kison a go so manga pud a maporo a taw sa Pilimpinas na somioug siran sa Mirika, ka tupungan iran manguni ko Asamblia a Mirikano a kasambi-i ko kitab a indipindinsia. Si Kison a go so manga pud ian na si-i siran pagokit sa Singgapor, Mosim, a go sa Ioropa, na go siran bo taros sa Mirika. Si Sinador Osminia na swng sa Ioropa ka pagalaon Ian siran ro-o.

Boka Sa Ariraia a Iniswrat I Dato Bagul

So olanolan a Doikadi na so bilangan a mamolai kamis na ata kapanagan a inikwtuba iran na si-i ko alongan a Diama-at. Gianan i mona a gawi-i o langon a Islam si-i sa donia. Langon a taw, apia so manga wata na inikwtuba iran ko manga masugit, na amal ka makapasad siran sumbalang na panikan iran so manga walai, na pukaradia-an siran sa langon a pitibarangan a pakaradia-an na so pukupanikan iran na pumbugai sa saduka a ibarat o manga orak a manok a go manga mamis, a go punombali siran sa manga alam a ipupugana iran ko madakul a taw a pukutimo. Opw-on ka-oma so Boka sa Ariraia na langon a galubuk a mala maito marata mapia sa probinsia Ranaw na di iran mipuni kudowa ka kagia taman ko mikukan sa kakowak na olaola iran dun a go katuro a paraman a go so Tohan.

Si Pirsidinti Rosibilt na siogo-an Ian so langon a nasion sa katoro iran sa sasana-an a pukatalabokun ko komprinsia sa Wasington a makapantag ko ipukapia o donia sa kalilliguti ron. Piaiag Ian a adun kon a antangan Ian a pukatabang ko karuruguni ko langon a nasion. Ata pud a kubanding sa komprinsia Ial na so makapantag ko kostom a go so taripa o langon o dagangan o omani isa ka nasion.

THE FIRST PAGE OF THE MORO-ENGLISH BI-WEEKLY AT LANAO

This is an eight-page newspaper, printed a page at a time on a small press. Dr. Laubach is appealing for a press large enough to print two pages at a time—a 12″ x 18″ (inside measure chase). Write to Harvey L. Meeken, 14 Beacon Street, Boston, if you have or know of an available press.

Moro Datos Express Their Belief in Laubach

"Dr. Laubach has become a great blessing to the Province of Lanao. . . . It is thrilling to see that both young and old have learned to read. . . . The Moros are gradually stepping out of barbarism into civilization; for they are beginning to see that education liberates, strengthens and enlightens the spirit of man."

Kaka-I Rangkolongan, Kaka-L Dagalangit

Said to the Secretary of the Interior when the latter, with thirty distinguished government officials from Manila, visited Dansalan on May 3.

A Batch of Letters from the Field

A few samples (received in May) of the everyday life and thought of the missionary.

Edith E. Husted, Kobe Joshi Shingakko, Nishinomiya, Japan

"'Joshi Shingakko' means 'Woman's Evangelistic School,' and we have not yet reached the street-and-number stage, being still between rice fields and persimmon and orange orchards. One still wades through the mud at the top of the hill until he sees our four buildings enclosed now by a wire fence and little green hedge and *seven* gates! (But we haven't seven seals, all the gates are usually wide open; and we haven't seven trumpets either; six organs and four pianos do the business.)

"As you may have surmised already, I feel like shouting for joy these days, now that that far-off event to which the whole creation moved, namely, the finishing and dedication of our new buildings, has at last taken place. In these dark and catastrophic times a note of thanksgiving may seem strangely out of place, but our school home *is* practically completed and on March 28 we had a double ceremony, dedication in the morning, commencement in the afternoon,—since when I have done nothing but sigh with relief and sing with thanksgiving.

"Two weeks before that date, Eleanor Wilson and I moved into our new house. It was the last of the four buildings to be completed (which is a comparative word I have discovered); completed, that is, enough so that we could bring our goods and chattels from the four corners of the earth, so it seemed, and settled enough to entertain our guests for the big celebration. Thirty-eight alumnae ate here that noon and a hundred and fifty more or less people walked through and insisted on seeing every nook and cranny even though we were very deprecating about certain unfinished corners! But don't let me start raving about our little house.

"Ever since our cornerstone laying on June 3 last year, which was a poor little ceremony held in a pouring rain under a rude tin shelter in the midst of the mud puddles, and no hospitality offered—so much as a cup of tea—we have been planning to make amends with a really adequate and beautiful dedication service. And I think we did it. . . .

"The service itself in our little chapel with the amber light from the windows shining on the cherry blossoms on the platform and the 175 or so students, alumnae, pastors, educators and dignitaries of all sorts there assembled, was an experience of joy and satisfaction which we only wished so many friends of the school in this and other lands could have shared with us. Outwardly it was the usual program with music, dedicatory prayer and speeches, telegrams and letters of congratulation. But those knowing the storm and stress through which our school has safely passed during the last five years, were well aware of the deep meaning underlying all that was sung and spoken. Among the dozen dignitaries on the platform were the presidents of the two schools which neighbor us on either side: Kansei Gakuin, a big Methodist university for boys, ten minutes across the field; Kobe College, needing no introduction to you, cheek by jowl with us upon this hill. Some flippant souls remark on the wisdom with which we were planned to sit down in the middle between these two big colleges, as a kind of chaperon and sobering influence!! The sober truth is, however, that with the three schools as a nucleus we may, and do, entertain the hope of making a kind of Christian educational center in this region. . . .

"My letter is already too long to begin talking about shop, as I'm strongly tempted to do. I should tell you about our five little sisters who have just graduated and are scattered now in different churches, a day nursery and a hope-of-going-to-Hawaii! And I should tell you about the eight new little sisters just arrived with big bundles of bedding and boxes of books and hearts full of hopes. But it would be too long a story.

"And so many of you are writing in to know if we are all as awful as the papers say we are, and what is really happening out here anyway? Well, we don't know what your papers say,—

don't you want to send us some samples?—but it does look pretty dark for the future, even though we too can testify with Dr. Horton that there are in Japan many thousand who have not bowed the knee to Baal! Once in a while things leak through that encourage us to hope that the lovers of peace may yet exert real influence. . . . As for things financial, our hearts are so heavy when we read how things are going at home with you-all, we cannot say much except, 'We understand!' Are you really turning the corner these days? Here's hoping. We have one cut after another in salary and work appropriations; but to have any work at all and any salary at all is something, I suppose, to be profoundly thankful for. I wish this kind of work could be done, anyway, with no thought of any remuneration whatsoever. Just to live and have the privilege of working here!"

From Minnie K. Schultz, Dansalan, Philippine Islands

"The Moros are an interesting group. Almost every day there are some coming to the office to sell *malongs* and brass ware. When the high schools of the Islands entered an art contest the end of last year to discover the most beautiful native art, everybody was surprised at the decision of the judges who granted the first two prizes to this Province [Mindanao]. The people from the northern Islands had not been aware of the fine art among the Moros. Several companies have already adopted these designs for decorating purposes.

"Dr. Laubach is also working on the Moro epics and lyrics. I have finished re-copying one of the most popular stories and found it very interesting. Many of these are sung in the homes during the evening for the pleasure of the family; also at festivals and weddings. I hope it will be possible to bring many of these epics and lyrics to the attention of the world."

From Anne B. Kelley, Peiping, China

"Miss Miner is spending some time with us at the T'ung Fu resting and working. Yesterday she brought Dr. Galt and Mr. Chandler home to lunch from the Evaluation Committee meeting, and today Mr. Matthews is coming. We have had Mrs. Ritter here for several days while Mr. Ritter recovered from having his tonsils out, but she left us today as Mr. Ritter was allowed to go home, though not to go to work yet. . . .

"Bridgman Academy enrolment is a little smaller this semester than last. When the Japanese took Shanhaikwan, some girls were sent for at once and departed without taking their final examinations which were only a few days off. Of these, some returned, some didn't. We lost a larger proportion of the younger girls whose families went South. Now and then another leaves, usually saying that she may be back after a few weeks. Two of our Senior girls went quite recently. The students spend most of their free time making mattresses, clothes, or surgical dressings for the soldiers. Several base hospitals have been opened in Peiping and Tungchow. But the students have kept their heads, attended to lessons and taken a normal amount of recreation and exercise in spite of the tension caused by the war situation. They have done much better in this respect than they did the last time, I think. . . .

"This year the government is insisting on the students taking uniform government examinations here in Peiping, and graduation will depend on passing these examinations as well as those we give. We recommend those we consider ready for graduation, who may take the government examinations, but we may not graduate a girl who fails in even one subject in the uniform examinations. It seems very hard for the students to have to take two sets of examinations in order to graduate, and then another set for college entrance. I was interested to hear one of the Seniors say yesterday, that Ch'ing Hua, the Indemnity College, is considered the best in China, and most of our students would prefer to go there if they could. This year she said about twenty were hoping to enter Ginling College [Nanking]. Usually we have from none at all to two or three who are interested in Ginling, though more entered last year, partly because they failed to get into Yenching.

"Today's paper had in it a statement by the Executive Committee of the League of Evangelical Churches (which, the statement says,

form one-fifth of the Protestant group in China) denouncing the report of the Laymen's Commission, and reaffirming their beliefs. I suppose the same statement will be published in America. Such a statement will tend to set even farther apart the Fundamentalist and the Liberal groups here and at home. We have been reviewing and discussing the Report at our weekly prayer meetings of the station. . . .

"We crave for Bridgman just such a trained religious worker as the Laymen's report says should be secured for schools. We are wondering whether the course of study can be changed, now that the government is strict on such matters. Bridgman will remain a college preparatory school—largely, at any rate, I think."

Alzina Munger, Taiku, Shansi, China.

"This deflation process is a most painful business and yet there are sure to be some good results. The sympathetic feeling that is expressed so frequently is one. Said one student who had been promised help by one of our English teachers, when it was time for him to go to college: 'Of course, I know I cannot ask him to do anything for me. If he cannot get a position to take care of himself how can he do anything for me?'

"If we have less money for our work we shall be more patient with slower but more dependable progress in our work. And the pernicious policy of building up a sort of feudalistic system within the Church will be impossible. As to our new policy in the school [Oberlin-Shansi Memorial], it seems to me that this is the type of education which the country is crying for, whether the students come from poor homes or wealthy. For the next fifty years anyway the practical should be stressed, because there has been such a very great deal of theoretical teaching in the past. Of course we don't want to be merely a trade school. The provision that the students will not be cut off from the possibility of going on to college will take care of that, it seems to me. The course is to be lengthened and the terms are also for this reason. Another factor will be the kind of teachers just as in the past. It seems to me there will be so many more opportunities for character training when teachers are supervising pupils in their practical work. At present nurses and doctors are the only people who get the careful individual supervision on the job which I think all young folks should get. . . .

"The Social Service Club is doing better work than ever before, this term. They plan their practice in the village every week, games, songs, stories, and talks to older folks. A week ago this Sunday I went out to see the Club at work. The playground is a large plot of ground in front of a theatre stand. When I reached the place this is what I saw: four groups of children of various ages (about 90 in all), six or eight young daughters-in-law learning to read, three or four old men squatting under a tree talking with a couple of our students, and at a distance ten or twelve young farmers playing with some of our boys. Near the center of things under some fine old trees was a table with several benches and at the table two old men, teachers of the two village schools, pouring tea for any of the leaders who wished to rest a while. One of those teachers had been Dr. Hemingway's language teacher when he first came out or shortly after, and later had been one of the early teachers in this school while Dr. K'ung was still here."

Louise Meebold, Fenchow, North China

"I am on a five weeks' trip to five of the larger churches west of Fenchow. I know you traveled around here a bit. I wonder if you came to Liulin, Willow Forest. It is a beautifully situated little town, fringed and dotted with willows and blooming apricot and peach trees. The local Bible woman, Mrs. Ma, and Mrs. Li, who travels with me, and I have been "doing" our Christian homes, and Mrs. Ma is very energetic and conscientious; we have spent from six to eight hours each day sitting on kangs and drinking tea, and climbing up and down steep paths to various courtyards. As everyone has said who has traveled in the country,—the people are ready to listen to us, but those who are Christian lack "nurture." I'm trying to evolve some kind of a program for our women to work on, and the response I'm getting seems to vary more with the temperament of the worker than with her training."

Edward H. Smith, Ingtai, China

"I wish we could have a talk about our Workers Training Class. To me it seems *the* great unsolved problem now most pressing. If we fail to train spiritual leaders for the future then we need expect little progress when the hour strikes for the great advance and outreaching of the church.

"These have been lean years—hard years since 1925. But the signs point to a new spirit in our pupils and in our Christian group. Today there are more Christian students thinking to give their lives for Christian work than for the past seven years, as I gather their general feeling and hear our students talk.

"Storrs came up to talk over plans, and we had a good time. I learned a lot. My strong feeling is we *must* first develop a greater sense of need in the Chinese Church. This must not be something the foreigners are planning to put over. Perhaps the hour is nearer than I think. Anyhow, I am asking them questions—Why they want such a school? Who would they recommend to study? Are there students they know who would seek such a course? Do they really want this job done?"

Josephine C. Walker, Foochow, China

"Last week I visited two of our churches on the coast. My parents visited there when I was a child, but this is my first visit. These two churches are now manned (!) by women who have received their training in this school. The one at Maoi-hua was in school and my classes when I was here in '28. Two of our Bible women went with me. They too were trained here. One I left at Maoi-hua to help while I went on with the other one to "Stone Wall." This is a town built on sand dunes. A group of houses is built on the lee side of a sand dune, which seems to hold it down. Between the ridges they plant their gardens of sweet potatoes, peanuts, wheat, barley, peas and beans. The sand blows over these fields and I saw groups of men working to reclaim them. They dug a deep trench at one end, poor soil piled beyond it and the deeper good soil carried out over the field. That's farming under difficulties.

"Our church in this place has been empty for some years and out of repair. One energetic Christian woman got to work, raised some money, repaired the place, and as she worked she prayed the Lord to send a worker. He did, another one of our women who needed the place. She has no Mission help and has to support herself. She has a school of 40 plus enrolled—some, eleven, come after supper to study and some are grown men and women. Some want to study the old classics, books she has not studied; so the other Bible woman stayed on a week to help her read over these books.

"Both women stayed on after I returned. One came back quite radiant. A new family gave up their idols while she was there. They said they had worshipped those things till they were crazy."

Lillian Picken, Satara, India

"The work of the Friendship Centre grows steadily more useful to the community. There are lots of things ahead for it. We are hoping to organize a Baby Welfare Association in the town soon and interest the citizens to contribute enough monthly subscriptions so that a second, and eventually a third welfare centre can be started in the needy parts of town. We are train-

Some of the mothers or sisters who bring babies or toddlers to the Satara Friendship Centre daily for baths, milk, and treatment. There are twelve different castes included, ranging from Brahmin to untouchables; also Mohammedan and Christian. About fifty come daily.

At the Satara Centre

LEFT:

Little Watsala, a good caste baby girl at the age of six months, when she was first brought to the Satara Friendship Centre, weighing 4½ pounds.

RIGHT:

The same Watsala eight months later, fat, chubby and happy, "making salaam" to you all. She now weighs ten pounds.

BELOW:

Watsala's mother was so happy about the change in her baby that she told everyone she knew about it. Here she is with Watsala beside a neighbor woman who has taken a wee illegitimate boy who was thrown away. This Marwari woman has a good heart and loves the boy very much. She is very eager to have him grow well and strong like Watsala, so she brings him to the Centre every day. At the age of four months he weighed 5½ pounds.

BABIES GETTING THEIR BATH

(Indian fashion, on the outstretched legs of the mother!) Soap, towel, hot water, a cup of milk, cod-liver oil and other necessary treatments are furnished for two cents a week! While some mothers are bathing their babies, others who must wait their turn are learning to read for the first time in their lives. They can give only seven to ten minutes a day but in two months some of them have finished the first book and are reading magazines! It is very thrilling.

ing workers in our centre who could carry on the work in these other centres when the funds are available. Many of the leading men of the city have recently visited our Baby Welfare work and have been much impressed. I'm so glad I am here!"

Gertrude Harris, Ahmednagar, India

"Here is a picture, one that will make Dr. Clark homesick. It contains the people of the ten villages visited by the teachers and students of the Bible Training School this last six months. From it fourteen thousand five hundred people are looking at us. Of that number, three hundred and seventy-three are Christians, and out of that number of Christians there are twenty-six women who may be called 'literate.' Those 'literate' women are our resources for making the homes of those villages places where people can live healthy, wholesome lives. Our method of teaching the way to cure and prevent diseases was by means of a play given by the students of this school. The remedies suggested were simple ones which are available in villages where the people live. Those women work all day in the fields and return to their homes after dark. That is the only time we can find them at home. We reach the village about eight o'clock, just when they are coming home. They have their first meal about ten o'clock in the morning, and now they must prepare the evening one—after listening an hour to the play.

"Our stage was often the porch or raised platform made of earth just outside the schoolhouse. The audience, consisting of men, women and children, sat on the ground in front of the schoolhouse and were attentive listeners. The play was preceded and followed by some of Mr. Tilak's hymns which they always want to hear. Sometimes the *bhajan* band of the village would sing several songs to the accompaniment of their instruments. These hard-working people would ask and answer questions about what they had learned through the play. This great and needy field is scarcely touched so far as work for women is concerned.

"The subjects of the essays of the graduates and members of the second-year class are: 'The Great Social Prophet, Amos'; 'Making the Bible Desired'; 'Jeremiah's Spiritual Experience'; 'The Church I Want to Help Make'; 'My Past and Present Religious Experience', by a convert from Hinduism; 'The Theory and Function of Worship.'

"You would have been proud of these young women had you looked into their faces and seen the light that radiated from high ideals found in the fellowship of the great prophets and of Jesus. We felt more than rewarded for the year of very strenuous work."

Raymond Dudley, Tirumangalam, South India

"More than half the children in this school are from the Robber Caste and entirely supported by Government. The total of the Board appropriation for the school is Rs. 1470 which may be reduced to dollars at such exchange as you wish [less than $450 on June 3—Ed.].

"We are stressing a rural bias. We have just put into the three upper classes a new syllabus on gardening, horticulture and animal husbandry on a simple scale. Similarly we have put in a syllabus on domestic science, stressing a study of food and other health considerations. Both boys and girls (remember we are co-educational) study agriculture and domestic science, the girls having practice in housekeeping in four model cottages and the boys practice on the farm. We have some ten to twelve acres we cultivate, a garden with a variety of things for use in our school kitchen. We are planning soon to set fruit trees, and we have some fine milk goats, Berkshire pigs, water buffaloes, Leghorn and Rhode Island Red chickens. We have two incubators, several brooders, and some modern farm implements.

"The purpose of all this is to keep these boys in touch with rural life while they study, show them some better methods, and in so far as we can through the boys and in other ways, extend these things in the area we serve. Many of the boys and girls will become village teachers. Last year, of the graduating class of twenty-five, more than half went to normal school."

E. Loleta Wood, Rahuri, India

"In our school work my constant emphasis with all the teachers is character-building. They

don't need any prodding to emphasize scholastic work (though they have to have help on the right methods), but they often have to be reminded that our aim is not simply education but *Christian* education, the development of Christ-like characters. So I was delighted on the last day of school to have a demonstration lesson by the children. I think I wrote of the qualities we are trying to develop in their day-by-day work. Among these you will find trustworthiness, initiative, obedience to school discipline. On this particular morning the teachers were in the church for a meeting, with a visiting speaker. The first bell, the second bell, still the meeting continued. When the teachers finally went to school one-half hour late they found the children quietly at work on the day's task, which was cleaning and repairing their textbooks. Upon inquiry we discovered that they had sung a hymn and conducted prayers just as though it were the teachers' custom to arrive late. One child had chosen a Bible passage, another had offered prayer, all done very naturally; for the children had been allowed to lead prayers from time to time.

"I was so happy to have this concrete result of the year's work that I felt like saying, 'Well done, thou good and faithful servant. . . .' Later, at our staff meeting, I did actually use that for the text of my devotional talk, telling them not only of my joy at their good work this year but also that because of these results we must set ourselves even bigger tasks for next year. It is so easy to be satisfied with good work rather than the best.

"During the past week we have had with us the Indian Sunday School Union Secretary for Western India, Miss Moreland. Each evening, she, with the pastor and a group of women, went to a village and gathered the parents in the Christian community for a heart-to-heart talk about their children. It was hard work, for they had to go by bullock cart over rough roads and return late at night; yet the response from the people was so fine that the group felt amply repaid for their trouble."

Jesse K. Marden, Athens, Greece

"I wish you could have been present at the morning service in Derghouti last Sunday. One such experience would be worth more than many letters to convince anyone of the value of the work which we are carrying on among the Armenian refugees here. Mr. Stambollian presided. After an inspiring message from the pulpit, two or three babies were baptized; then six educated young girls were admitted into the church, following which the sacraments were observed. It was a most impressive service for all; the room was filled to the limit. Dr. Clark of Bulgaria and Mr. Brewster were in the audience.

"The most encouraging feature of the work among the refugees here is the new interest the young people are showing. Perhaps this is in part due to the Vacation Bible Schools which have been held several years in the past. Even if these young people should not settle down in Greece eventually, wherever they go they will be making a contribution for the better life.

"Rev. Stambollian attended an engagement service a few days ago. Greek friends as well as Armenians were present. Among those present was a young lady who had grown up in the refugee camp and had one or two years in the College. She poured out her heart to Mr. Stambollian expressing the greatest appreciation for what our schools in the camps as well as the Girls' Junior College had done for these refugee girls. She said, 'You cannot imagine what a difference it has made in my own life.' Such testimony we frequently hear from young people who have dropped out of sight, but some chance contact reveals the fact that the seed which was sown years before is bearing fruit in the lives and in the homes of those who have been in our schools.

"Pure intellectual training without using every opportunity to stress spiritual values, giving an insight into spiritual realities, surely fails in its missionary purpose."

Jeannette Odell, Merzifon, Turkey

"We are just at the end of the Bayram (Annual Children's Festival) and it has been a very pleasant one. Yesterday we went in a body to the celebration in town and then marched home

with all the children of Merzifon. They all came to our gate with us and then we stood in line and reviewed them as they passed. Quite a friendly gesture, we thought.

"Today we went to our school village. The girls had made clothes for the poor children but every time we tried to go it always rained or snowed. We have been going for three years, so the people now are very friendly and we find it more interesting as we know the people better. The school girls are learning how to work with these people. I was much pleased with our whole trip today—the attitude of the villagers, and the spirit of the girls toward them.

"Two summers ago when we started to do village work and would drive into a village where no one knew us and we were more or less objects of curiosity, I used to wonder if we were accomplishing anything. This year I begin to see results and realize that such preliminary steps are necessary for the work that is to follow. While we have not made great headway even yet, it is all most encouraging and I am beginning to grow enthusiastic about our work and to get a real thrill out of it."

Lauretta A. Dibble, Dondi, West Africa

"We are just beginning our final examinations. Commencement Week begins April 2. Commencement Day is April 6. Twenty girls will graduate from the Diploma Course (4 years) and five from the Certificate Course (2 years). In many ways this has seemed the best year in the history of the school, especially when looked at from the point of view of the development of the students and the work accomplished. It has been a heavy year in spite of having all the members of our staff here on the field. We all seem rather tired and about ready for a bit of a rest. Following close upon our closing of school a general Teachers' Conference will be held here at Dondi. This will be the first conference of this kind to be held in Angola. The week following the conference, the annual meeting begins. It too is to be held here at Dondi in the same location as last year. After that we hope to have a little rest before our Extension work begins. I'll write more of all these events later."

Marion Ingram Waln, Chilesso, West Africa

"Dr. and Mrs. Hollenbeck came to Chilesso to do some eye work for Dr. Cushman and were with us for ten days. The day after they left Mr. and Mrs. Ralph Collins of the Canadian Board came and the next day Mr. and Mrs. Bodaly and their son from the Plymouth Brethren Mission came, so we had quite a house full of guests. However, Miss Malcolm helped entertain. The day the Bodalys came was Florence's birthday, so we had a birthday supper for her at our house. The next morning they all left and the house seemed very quiet. We have guests so seldom this time of the year that we can't help but feel lonesome when they leave.

"Last year we missionaries took charge of the services and all of the plans for the Day of Prayer, but this year we talked it all over with the leaders among the Chilesso women and left everything up to them. They asked me about the plans quite a while before I had spoken to them, and they suggested that we invite women from all of the outstations and arrange for them to sleep here. But the week of the Day of Prayer was one of misfortunes. One of our Chilesso men who was greatly beloved and had worked for us from the first week we were in Chilesso, died. Then the day before, on Thursday, a young married woman who had been one of our boarding school girls, was struck by lightning and instantly killed. And also, the same day, the daughter of our nearest neighbor, a German, died. We went to her funeral before the first meeting Friday morning. You know when the natives go to 'visit a funeral' as they say, they usually stay several days so it was not surprising that we did not have so many women out this year, though we had invited them from many more stations. All of the relatives, no matter how distant, must go to visit the home of the one who died, and it has caused us trouble before. Miss Malcolm has much trouble with the boarding-school boys and girls whenever anyone in their village dies, for it is impossible for them to get home and yet they think they must go.

"So this year we had only two hundred and nine women and were a bit disappointed. The women took charge of the services, and they did

very well indeed. We did not have any disappointment so far as the services themselves were concerned. Their prayers are so spontaneous. One woman who sat near me had to make three attempts before she could get ahead of someone else. There is never any pause to speak of between prayers. In the girls' service in the afternoon there were twenty-eight young girls who prayed. [American Church papers, please copy—Ed.] So you can see that we have reason to feel encouraged, even though our women are so far behind the men. They certainly are beginning to take an interest in other things than their fields, though of course the field work is necessary.

"The offering this year was only about fifty *angolares* less than last year, but because of the difference in exchange it is much less in dollars. Last year they gave ten dollars and this year it only comes to six dollars and twenty-five cents. They brought corn, beans, eggs, and money just as they did last year. And they seemed so eager to give even though this has been a famine year. And quite a number of women who could not come themselves sent their offering with some of their friends or came a few days later with their baskets of beans on their heads.

"I think the leaders are really interested in the Day of Prayer to such an extent that they would plan for it now each year even though there was no missionary here to plan it with them. The services this year seemed more inspirational to me than those of last year, but it may have been because I could understand the language better and realized more just what they were saying.

"When the Hollenbecks were here Mrs. Hollenbeck told us that she thought Dr. Cushman should have a nurse to work with her, now that she is going into the new hospital. She said that it is absolutely impossible for Dr. Cushman to do all that she will have to do without overdoing all the time. And you know Dr. Cushman goes the limit every day as it is. So we are going to ask that call for the nurse for Chilesso be put in a class nearer the top than it now is, though we know that you dear folk at home do your best to fill all of the needs. . . .

"How happy the Neipps will be to get back to Chilesso again! And how everyone here loves them and looks forward to their coming! I hope we can spend as many years here as they have, though we all feel rather shaky when we think of the conditions at home now. It would be so hard to give up the work here. I do sympathize with those who have had to stay home.

"May God bless you who have this great burden upon you while you work at the solution to the many problems before you!"

Willena C. McMillan, Galangue, West Africa

"Just a greeting from Galangue Station.

"At this time we are in the midst of the rainy season; when we say rainy season don't think that it rains every day or rains all day. This is the most beautiful part of the year; if it rains in the morning by noon it is all over and the afternoon is lovely; if it rains all night the next morning is beautiful and spring-like. The woods are covered with flowers, trees are green, fruits are plentiful. Africa at this time of year is more pleasant to live in than any other place in the world.

"We are now enjoying the week of prayer. Natives are here from miles and miles away to spend the week praying and rejoicing. The year looks promising. Gardens are fine with plenty of vegetables to eat, and the native fields of corn, beans and wheat are growing wonderfully. So you can see everyone feels happy. The past year was not an easy one. Food was not plentiful and many people suffered. We all believe prayers have been answered. The rain has come and brightened the faces and filled the food houses of hundreds.

"School seems to be progressing nicely. The girls and boys go on day after day happily with their work.

"Galangue hospital is in the midst of a busy season. We are still using the old dispensary, but call it the hospital as we now have twenty beds and really feel that hospital work is being done. The nurses, both girls and boys, seem to be taking to the work enthusiastically. Some are treating eyes, others malaria, intestinal worms and tropical ulcers. Treating ulcers, some of which are of ten and fifteen years' duration, helping with operations, learning to give patients real hospital

care and keeping the records is the daily routine. We are hoping by the time our hospital is built the nurses will be capable of handling things as they should be handled.

"On Tuesday morning each week we have a baby clinic, which I enjoy very much. We have sixty-three pretty babies. Some are as fat and healthy as one could find anywhere on the globe. Here the mothers are taught to bathe the babies; and how necessary it is to keep things clean, care for their eyes and learn something about baby feeding. The mothers are also taught to care for themselves in order to protect the babies. They like the Tuesday's clinic and seem very happy over the help they are receiving. The second Sunday in April will be Baby Day at our native church. At that time we shall give some demonstrations on the work and the mothers will give short talks, and in this way try to encourage other mothers to come to the clinic and bring their babies.

"The agricultural work at the station is progressing nicely. People are still coming from the villages miles away for information, seeds and plants.

"Junior and senior Sunday schools are well attended and much interest shown. The junior Sunday school includes children from two to twelve years of age. We have enrolled one hundred and nine. Of course these are children of the families on the mission station and not from the villages far away. The children are taught the Bible story for the day, songs and prayer, and then they play games. Each Sunday we have new names to add to our number.

"Galangue Station is still hard at work, everyone busy trying to Christianize, educate and protect the health of the many hundreds of natives for miles and miles about our station, and we believe by constant prayer and hard work the harvest will be great."

John S. Marsh, Chikore, East Africa

"Often we think of you there with the increasingly difficult problems which fall to your lot. Our problems are circumscribed with more or less definitely realized barriers; yours must be often shrouded in the darkness of half-knowledge, and reach over a wide area. It is unfortunate that the cuts and pestilence should hit the same year; but how often it seems that troubles do not come singly—there will be many calls upon us for food, I fear, in the coming days. We must do what we can to feed hungry bodies, as well as to seek to feed souls which are too often not aware of the cause of their hunger. But when all is said, what a great fellowship it is which is ours; and never more precious than when we face together such appalling tasks. God grant us vision, faith and quiet trust to carry on unafraid, knowing that He who has begun so great a work will not withdraw in the presence of temporary or apparent defeat. The laymen may inquire, but it is God through lives dedicated to Him who will give the answer."

Ruth C. Cowles, Johannesburg, South Africa

"Perhaps you can imagine how ancient I felt when I came back to Johannesburg to find some of my babies going to school and welcoming me back with the toothless grins of six-year-olds! Many of these babies still come to Baby Clinic on Saturday morning dragging a lesser baby of four by the hand, and carrying on their backs the last and littlest baby. Theoretically we do not keep babies on our roll after they are three, but practically I cannot turn them away even if they are six! Tomorrow morning there will be sixty or seventy babies at the Clinic,—all sizes, all shapes, and all shades of brown from cream to chocolate! Baby welfare work has made big strides during the past few months. Those of you who contributed towards our Christmas would have loved our two big parties gay with evergreens and vari-colored balloons, and the bright little Sunday-go-to-meetin' dresses of the toddlers. Little brown hands were clapped for joy to receive nice huggable dolls, or "chewy" yellow oil-cloth ducks or pink rabbits! I constantly see chubby little girls and boys stiff and starched in the splendor of the clothes which some of you made for them. You just cannot know how much such expressions of good will mean to the Bantu folk who have so much cause for bitterness against their European brothers.

"A recent development of the baby welfare

work has been the establishment of a day nursery at Alexandra Township, a settlement of about twenty thousand Bantu some seven miles from the center of Johannesburg. To this nursery working mothers bring their little children to be cared for during their absence in town. Two months ago the nursery was formally opened by the only fully qualified Bantu physician in Johannesburg, Dr. Xuma, and there was a great deal of enthusiasm over this new venture. But the way of even day nurseries does not run smoothly, for mothers are suspicious of other tribes and customs. In one tribe the babies, soon after birth, are passed through the smoke of the family fire. Babies who go through this ceremony are not supposed to associate with those who have not been so treated! And so growth is slow, and we plod on, gradually proving that such superstitions are groundless, and that all little tots, smoked or unsmoked, are safe in the hands of our Christian nurse, Harriet Mbata.

"A pair of twins from Alexandra Township were the first recipients of help from our newly established Milk Fund. The father of these twins has been out of work for months. He is just one of thousands of Bantu men who have been turned out of their jobs to make way for unemployed Europeans. African labor is going through a great upheaval. It is quite common now to see white men working on the roads. Perhaps you can imagine some of the problems of readjustment involved in such changes. This has always been the prerogative of the black man in this land. It sometimes seems as though racial feeling were becoming more acute, and one longs for the development of a truly Christian brotherhood.

"The Bridgman Memorial Hospital continues to grow in numbers and usefulness. This year I had the privilege of helping in the Christmas celebrations there, and of handing out the fitted bags and other gifts which make glad the hearts of all mothers, and all the new little brown babies comfortable. It is just too bad that you cannot have such joys as I have every day in using your gifts!

"Daily the new 'Messenger of Blessing' [her mission car] is proving itself worthy of its name, bringing medical aid to sick folk big and little, old and young. All these have cause to thank you who have had a share in this investment. And especially does the chauffeur bless you almost hourly for this wonderful pair of extra legs and wings which carry her and others out of so many difficulties."

James D. Taylor, Johannesburg, South Africa

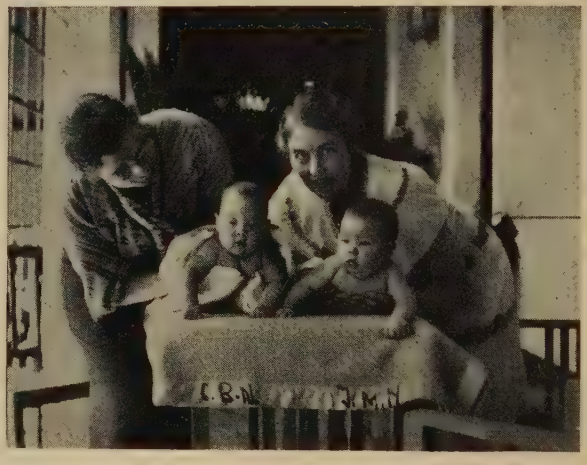
"Probaby somebody in Natal will write you in detail of the conference of missionaries and Reserve representatives with the Chief Native Commissioner and the Secretary for Native Affairs of the Union. There was long and frank discussion of the proclamation instituting the Council system. The natives insisted on their claims to freehold tenure on the Reserves [Government reservations for natives under mission control] in which we supported them, as we have for years. The Government representatives finally agreed to recommend to the Minister a form of freehold, whose only serious limitation is in the matter of inheritance. To avoid probable injustices and tangles which would occur if the full right of bequeathing by testament were allowed, they compromised on a provision that the individual holding should pass by inheritance to the nearest heir not already possessed of a Reserve plot and only if there were no such heirs in the whole family would it revert to the Government as trustees of the Reserve to be assigned to some other resident. This compromise avoids the evils of an exclusive primogeniture inheritance and also those of a free testamentary privilege under existing conditions of transition from Bantu culture to European. It is obvious that a man might will his holding away to some woman with whom he had formed connection in Johannesburg or elsewhere and her children, and leave his own wife and children without a home, and that undesirable and foreign elements might easily be brought into the Reserves.

"If the Minister accepts the recommendations, we have won the long fight for freehold tenure and the natives will accept the Council system willingly. The question of finance was raised and the natives ultimately agreed to the payment of the same amount per annum as at present, but

as a rate not a rent. Native delegates raised the question of the half of the present taxation paid over to the Mission for education, but the Secretary for Native Affairs pointed out that this was the prerogative of the Mission by law. We, however, indicated quite frankly that we anticipated that the time would come when the native councils would have become sufficiently experienced so that they were quite capable of administering this educational fund and that when that time came the Mission would not stand in the way, but special legislation would be required for the transfer of the responsibility from the Mission to the Council. There will be one Council for all the American Mission Reserves. When it has been established a very long step will have been taken toward contentment on the Reserves and the residents will be receiving valuable training in self-government. The natives were obviously pleased at the attitude of the missionaries and I feel sure that any remnant of the ancient suspicions of the Mission in Reserve matters will be wiped out."

Priscilla Neff, Guadalajara, Mexico

"Ramona Salazar has been here all morning to watch me care for the babies. She arrived at orange-juice time, stayed through sun baths, real baths, cereal, and sleep. (I still nurse them both, you know.) The special reason for her interest is that we are about to start a baby clinic at the Settlement House. More and more I realize that the only way we can really do effective work here is to be backing a person like Ramona. And what a joy it is to work with her! She is both intelligent and enthusiastic. We have dreams of a better future in Mexico. Just the other night at Clarence's International Club (where we are gathering more serious-minded adults for social discussions) a judge here remarked that he believed more and more that the real power for education is *mothers*. It has seemed to me that I could not endure the condition of the street children here, now that our own sons have so much background for healthy living."



Mother Priscilla Neff and the Twins: Charles Barton and John Michael
Mrs. Neff's friend is Mrs. Fred Reeve of Chicago

As to Apportionment Receipts

A few days ago Dr. Charles C. Merrill reported that for the months January to May inclusive a total loss of $186,656 in Apportionment receipts would have to be recorded. The percentage of such a loss as compared with the same period last year was calculated to be 36.9 per cent; the States losing 32.7 per cent, the Home Boards, 38.7 per cent, the American Board, 38.8 per cent. Since that report was made, however, a decided upward turn has been noted, according to Dr. Merrill. The percentage decrease has now fallen to 33 per cent.

Dr. Merrill urges that all collected benevolence money be sent by the church treasurers at the earliest possible moment to their respective State conferences. He suggests also that special effort be made to "make the amount as large as possible."

This Is Station A B C F M

DOROTHY P. CUSHING ANNOUNCING

Limitations Not Spiritual in Mexico

One Protestant church alone in Mexico City reports that 600 people gathered every night during Holy Week, while over 1,000 attended an impressive sunrise service on Easter morning. Other churches in the city report equal enthusiasm and eagerness. The Government has put restrictions on the number of churches and ministers that may function in the city. But, reports Rev. Harry P. Leach, in spite of all restrictions and limitations, there seems to be a marked increase in religious fervor everywhere. Among the regular worshipers in the Union Evangelical Church has been the new American Ambassador and his wife, Mr. and Mrs. Josephus Daniels.

What Do You Know About This!

An Electric Light Company in Foochow, China, was not any more successful at running a chicken farm and piggery than most U.S.A. companies would be. But across the river was Foochow Union High School doing a remarkable piece of agricultural work. The wealthy owner of the farm, an Electric Light Company official, had had his prejudice against Christians overcome by David Yui. His farm supervisor became friendly with Mr. Diong, principal of F.U.H.S. And, lo, the School was asked to run the farm! Then a new element entered negotiations. The Government decided to start a university in Foochow. According to orders from Nanking it must have an agricultural department. One of the Electric Light Company directors was also a director of the new University. The results can be easily guessed. The stock of the farm was transferred to the new college site. But, using the buildings and equipment that remained on the farm, an "opportunity school" was started by the Foochow boys who set to raising chickens, pigs and green stuff there. And the last act, to date, was the decision of the University to turn the direction of its agricultural practice work over to Foochow Union High School as the Electric Light Company had first planned. The men placed by Mr. Diong were all Christians. Said President Ho of the University—"Have you any other men like the ones you have already appointed? We like them and want more."

A Cheer through the Pocketbook

A deepened appreciation of spiritual factors in church finances was brought home vividly to a group of Japanese Christians in an association meeting, when Rev. Frank Cary of Otaru reported to them that three of the Japanese pastors in the Island were pledging monthly to the church budget more than any member of their congregations. It was in an effort to work out of the hard times and to make both ends meet. The pastors had set the example by actually giving "until it hurt."

Consecrated Oil Tins

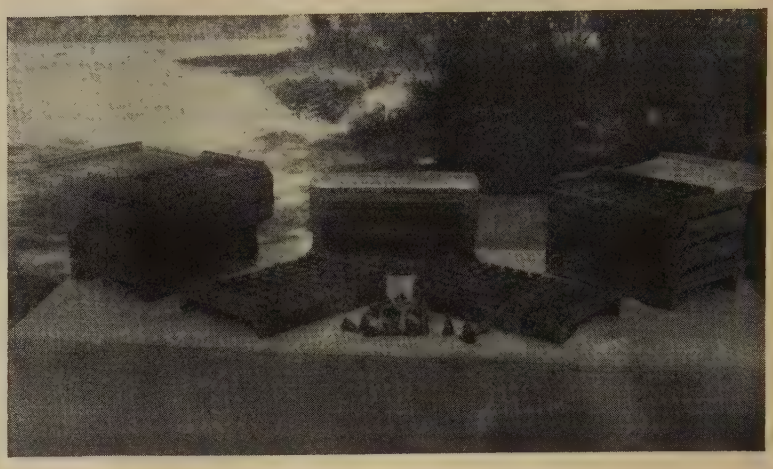
After conducting energetic campaigns against tuberculosis in Angola, Portuguese West Africa, Rev. Henry A. Neipp of Bailundo was "pricked to the quick" when, in conducting a communion service for several hundred native Christians, he realized that only four cups were being used. He immediately set to work to figure out how to secure individual cups, and finally planned the cutting up of empty gasoline tins, from which he made cylindrical cups one and a half inches high, and three-quarters of an inch wide. At the last writing, 1,000 of these cups had been made by native tinsmiths. "In the United States you do not know all we can do with empty four gallon gasoline tins," says Mr. Neipp. The native people are catching on to the danger of contagion by the use of articles handled by tubercular patients. The death rate is very high from this disease in Angola. The next step was for Mr. Neipp to secure some kind of paint into which the cups could be dipped and made rust proof, and at the same time stand immersion in boiling water for disinfection. Mr. Meeken of the Purchasing Department sent him some commercial lacquer which it is hoped will meet the requirements. See picture in Television.

Television Section

Station ABCFM

Here Are the Cups

of which we told you in the News Note. Made out of gasoline tins they protect those taking communion from the spread of the dread disease of tuberculosis which is prevalent. Formerly one large cup was used and passed to the various participants. Recently these cups were used at a service lasting four hours, says Rev. Henry A. Neipp of Bailundo.



By Ewing Galloway

An Ouch in Three Languages!

Painless Dentistry? Office, the street; anaesthetics, none; antiseptics, none. Just pull and pay. Taken in Peiping.

The Hat Tells the Tale

Two of the bright Moro men in Mindanao, P. I., who have learned to read using Dr. Frank C. Laubach's new alphabet. The type of head covering, we are told, indicates to the initiated whether the man is engaged, married or single.

Not Lunch Time—just a work elephant playfully showing what he can do with his master. They say he doesn't leave a print. We think it might be all right if you don't lose your head.

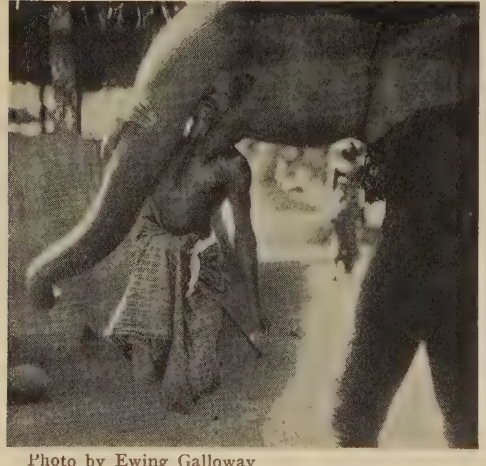


Photo by Ewing Galloway

Agonizing Africa—Pathetic patient of a witch doctor who is supposed to be treating a tubercular knee. The world still abounds in appalling suffering because of ignorance and superstition.

Photo by Ray Phillips

Television Section

Station ABCFM

"Deborah of the Zulus"

but many know her in America as Violet Sibusisiwe Makanya who studied here three years. She has organized the Bantu Youth League at whose meetings experts give lectures on farming, education, religion, health, recreation and the home. She conducts conferences in her own home and travels widely throughout South Africa working especially with young people. Last winter she had a Housewives' Winter School. She has a little night school for herder boys and this is a picture of her with her pupils who must spend their days tending cattle.

"Knit One—Purl Two"

In the circle (right) we see some of Miss Makanya's pupils at the Winter School for Housewives.

"Everybody Give a Hundred"

Indian Christians refuse to be held back by the depression. They are raising a Church Building Fund to celebrate the Centenary of the Madura Mission. At Tiramangalam the slogan is "Everybody give a hundred." A hundred coppers, onions, or eggs. Here boys in the Tiramangalam School are earning money by digging post holes at one anna each.

"Jesus—the Light of the World"

so ran the inscription held aloft on the Silliman School float at Dumaguete, P. I. The young man kneeling by small Edith Adele McKinley is Angel Taglucup, who in March was the first Th.B. graduate. Silliman is training the future leaders of the Christian church in the Philippine Islands.

. . . "Yet Liveth"

Only half a year's service in the Girls' High School at Ahmednagar, India, was allotted Miss Ethel May LeRoy—then she was called Home. But her lovely spirit has gone on, and will continue to go on in the hearts of her Indian girls and colleagues. A fund entitled "The LeRoy Chapel Fund" is being raised to build a small memorial chapel at Ahmednagar. Some of the girls dug grass to earn money, and one student writes, "Our hands were blistered, and our fingers filled with thorns, yet we were happy. In this way we earned Rs. 50 ($15.00) for the fund." It is hoped to raise in India 2,000 rupees or $600 altogether, of which already Rs. 938 have been pledged. The girls are looking forward to the day when they will see before them, as one of their number expresses it, "a beautiful building raised to the memory of a beautiful character."

Will Japanese Women Win Peace?

"We Japanese women have so many things to strive for and fight for today and tomorrow. But the amazingly quick waking-up of the young generation will solve these problems soon and rightly, I hope." Thus spoke Mrs. Shizue Komai of Kyoto, Japan, in an address on the activities of Japanese women before the W.C.T.U. in Kobe. Mrs. Komai, who is a graduate of Matsuyama High School and Kobe College, is the wife of a professor of biology in the Kyoto Imperial University. She told in her talk of the efforts being made for the abolishment of legalized social vice through legislation; for temperance; for woman suffrage, and for peace. Gallant little women fighting a quartet of seemingly overpowering problems. As for Communism, Mrs. Komai declared "At the third general arrest of Communists in October, 107 young girls were found among the 1500 who were arrested, and 11 girls were prosecuted. They were mostly students of college grade and some of them were from wealthy families. It is really astonishing how speedily Communism is spreading among girls. Nobody dreamed of this ten years ago. . . . Who and what can cope with these extreme ideas? I think this is the question left in the hands of Christians to be solved."

We Are Proud Parents

Large, well cultivated fields of thrifty corn, beans, and sweet potatoes; a fine little stone church built by the native Christians; a pastor trained in the American Board mission; a progressive Farmers' Association under the leadership of a young Government school inspector trained at Amanzimtoti Institute; a small three-room hospital started by the wife of this young teacher, herself a former Inanda Seminary teacher;—that is Umbumbulu, of which Rev. and Mrs. Henry A. Stick speak with full hearts. The farmers buy fertilizer in community lots. The Association has lectures on agriculture, community life, and recreation. A night school for little herder boys is also conducted. What further proof of the pudding is needed? Here they are —children of the mission taking the responsibility of leadership, winning Government approval, doing, as Mr. Stick states it, " a necessary work better than we could do it ourselves."

Christ Saw Them Through

The Changs were not moving. All around them refugee families were fleeing before Communist invaders, but it takes money to move a family of eight, especially when hardly a year ago the same thing had happened, and the women and children had fled into the mountains. Then a magistrate heard of their plight and insisted that they go on a boat which he would furnish. Later, other friends voluntarily gave them money. So the Christ of the Road led the Chang family out of danger. Another boat of fleeing Shaowu residents was commandeered by the soldiers, and the citizens left cold, hungry and stunned on the bank. "Well," said Mrs. Yao, "we must eat." So they hurried back to her home and later separated, each going his own way. Dr. Yao was elderly, well over 70, so he knew he could not walk far. But the Yaos decided to trust God and go on. So they began the long walk of 250 miles. Just outside the city, however, they met a friend who told them that he had a bamboo raft hidden in the grasses and that they could take the journey on that. So they, too, reported the leadership of the Christ of the Road when everything looked black. Many other similar tales were told by refugees coming into Foochow, says Miss Josephine C. Walker who adds, "They will help me, and I believe they will help you."

PRAYER CALENDAR FOR SEPTEMBER

Philippines

1	Fr	Miss Florence L. Fox, 1920 Miss G. Evelyn Fox, 1923
2	Sa	Rev. and Mrs. F. J. Woodward, 1911, 1909
3	**S**	Rev. and Mrs. Frank C. Laubach, 1915
4	M	For the Success of the Literacy Campaign
5	Tu	Dr. and Mrs. M. J. W. White, 1929
6	W	Dr. Herbert C. Brokenshire, 1926
7	Th	Mr. and Mrs. Walter C. Tong, 1931
8	Fr	Rev. and Mrs. James F. McKinley, 1930
9	Sa	Miss M. Alice Towne, 1929
10	**S**	For the Work of the Silliman Bible School

Micronesia

11	M	Miss Elizabeth Baldwin, 1898 Miss Jane D. Baldwin, 1898
12	Tu	Rev. and Mrs. G. C. Lockwood, 1927
13	W	Rev. Carl R. Heine, 1912
14	Th	Miss Jessie R. Hoppin, 1890
15	Fr	For the Japanese and Micronesian Associates in the Work

Near East Mission

16	Sa	Miss Lillian C. Brauer, 1920
17	**S**	Miss Hazel K. Hotson, 1921
18	M	Miss Dora F. Shank, 1929
19	Tu	Dr. and Mrs. Cyril H. Haas, 1910
20	W	Miss C. Grace Towner, 1912
21	Th	Miss Lucie E. Borel, 1899
22	Fr	Dr. and Mrs. Albert W. Dewey, 1919
23	Sa	Miss Theda B. Phelps, 1911
24	**S**	Miss Lillian J. Honiss, 1927
25	M	Rev. and Mrs. Merrill N. Isely, 1920
26	Tu	Mr. and Mrs. Harold T. Pence, 1927
27	W	Miss Isabelle Harley, 1911
28	Th	Miss Stella N. Loughridge, 1931
29	Fr	Miss Katharine O. Fletcher, 1924
30	Sa	Miss Alice P. Lindsley, 1928

Out for Life!

By ALICE E. GWINN

I HAD been in Japan about a week. Some of my compatriots were doing their duty by me in showing me the sights. It was a dull October day; the leaves were off the trees and the water in the park pool was stagnant and dark. I was weary and beginning to relax after the excitement of leave-taking in America and a very stormy voyage. This sight-seeing brought me no thrill. On the contrary I felt depressed, and I was tired of the curious gaze which everywhere seemed to be fixed upon the "foreigner." Then, after a lapse in the conversation, one of my companions turned to me and said, "And you are out for life?" "Out for life"—how like a sentence it sounded! "Out for life"—was I indeed, amidst all this?

* * *

One Sunday after three or four weeks in Japan, I went to a Japanese church service. I was, as I recall, the only foreigner in the audience of some two hundred people. It was Communion Sunday. Hymns were sung to well-known tunes, the Bible was read, and the deacons gathered around the table. Scarcely one word had I understood, and yet it all seemed very familiar. I had been used to scenes such as this since childhood, but I suddenly realized that I had never really pictured people of Japan, China, India, and Africa sitting down to the Lord's Table. It had never quite come home to me that these others were partaking of the bread and the wine which symbolized that they were one in blood and one in body with Christ—children of God; Him whom I called "Father" they too called "Father."

I was in the rear of the room, but the deacons were drawing nearer now. Could I partake of the communion this day? If I partook, it must be a pledge—a pledge of brotherhood. There must be no room left for "a holier than thou" feeling; no boastful pride of the Westerner. I must become one at heart with them; else what

place was there for me—a missionary? The deacons came to me—and I drank.

* * *

After five and a half years, furlough time came. I went home and was called upon to speak among the churches. Often there was a questioning spirit: "Why are you a missionary?" "Have we a right to inflict our religion upon others?" "Isn't our presence resented?"

I was glad for some of the changing attitudes back of those questions; glad of the widely increasing feeling that the people of the East are to be respected, their desires considered; that neither their material nor spiritual resources are to be exploited; and that there should be limits to our Americanizing spirit. Many have come to feel thus—that giving in pity and disdain is not true brotherhood, and that there is little room for the arrogant teacher—and so they question all. But brothers must share as well as hold one another in mutual respect. Those to whom much has been given bear a correspondingly great responsibility. One still must give. There is a greater reason for giving of life and money; for here is true worth, that which arouses our respect, but worth which cannot come to full fruition without opportunity.

We are not resented when we come to share that which to us is life itself. And if it is life to you, need more be said as to why we must share?

* * *

"Out for life"—it is seven years since those words first rang in my ears. Does it sound like a sentence now? No, rather it is an open door. In the words of Tagore:

> "Thou hast made me known to friends whom I knew not. Thou hast given me seats in homes not my own. Thou hast brought the distant near and made a brother of the stranger.
>
> I am uneasy at heart when I have to leave my accustomed shelter; I forget that there abides the old in the new, and that there also Thou abidest.
>
> Through birth and death, in this world or in others, wherever Thou leadest me, it is Thou, the same, the one companion of my endless life who ever linketh my heart with bonds of joy to the unfamiliar.
>
> When one knows thee, then alien there is none, then no door is shut."

"Out for life?" Yes, I hope so!

* * *

It was three years ago that I wrote this, and now I am returning home to be with my parents. With all that is being said today about missions, and with the idea that many in America have that foreigners are not welcome in Japan, you may think that I welcome this "commutation of my sentence." But I want you to know that it is no spirit of disillusionment or lack of faith that is taking me home; nor am I resigning from the Mission, but am to be classified as "temporarily engaged in other work." There are strong ties of affection that bind me to Japan, and my years of study of Japanese mean an investment which will bring me back when circumstances permit.

At the World's Fair

The Hall of Religion will draw many who attend the "Century of Progress" Exposition at Chicago. The Mission Boards, pooling their funds, have a coöperative exhibit that is suggestive and inspiring, though not adequate, the funds being insufficient to make it so. You will find much of interest in the mural paintings, the illustrated lectures, etc.

Look also for the Congregational booth.

Book Chat

Dr. White on Dr. Speer

Even though Robert E. Speer's book, *The Finality of Jesus Christ* (Revell, $3.00) is written as an apologetic for the traditional theology, it is nevertheless a most stimulating and informing historical study of Christian missions. The volume consists of the L. P. Stone Lectures for 1932–33 at Princeton Seminary and the Gay Lectures at Southern Baptist Seminary for 1932–33. The size of the book and numerous and extended quotations suggest considerable expansion of the lectures as originally given. This makes for slow reading, but it is very much worth one's while to go through these extracts from Christian literature from the very beginning down to the present day. Dr. Speer has rendered an especially valuable service in culling from the findings and reports of missionary conferences during the past seventy or eighty years numerous important statements regarding the major issues in Christian missions. One learns again that most of the things we are saying now have been said before. Perhaps a single-track pursuit of one theme, such as this is, tends to over-simplify the whole matter, but it has its own value and importance. Few people will read this book without knowing more about Christianity in the world and in its history than they did before.

Frankly taking his stand upon traditional orthodoxy regarding the person of Christ and the absolute finality of Christianity as summed up in his life and work, Dr. Speer is exceedingly sympathetic and fair toward the non-Christian religions. He shows a knowledge, a balance of judgment and a discrimination that one might wish to find in the liberal wing of the Church. He is opposed to religious syncretism, which, if deliberate, is always an artificial and impotent thing. And yet he does recognize how the essential content of Christianity finds its expression in the forms of thought and culture that have been historically identified with non-Christian systems.

His great concern is to avoid and condemn all "equalitarian" ideas of Christianity and other religions. The absolute, or final, or unparalleled in Christianity he finds in the person of Christ. "Christianity began as a set of historic facts and their necessary valuation and interpretation. Any other Christianity is unauthentic. . . . The dynamic of love and sacrifice and transformation is for any long time and over any wide area undetachable from its source in the truth as to who and what Christ is."

This raises the whole question as to what, for example, the Jerusalem Conference meant when it said, "Our message is Jesus Christ." Dr. Speer gives a definite answer: that message includes (1) historic facts, (2) their necessary valuation, and (3) (their necessary) interpretation. I think "necessary" goes also with "interpretation" for Dr. Speer consistently holds to the doctrine of the pre-existence, miraculous birth, and deity of Jesus, the God-man, as alone authentic Christianity.

Certainly a potent Christianity is always one in which fact, value and interpretation are organically one. But to say that no change is possible in any one of these factors is quite a different thing. There have been changes in all three and doubtless will continue to be. A modern student of the New Testament has quite different ideas of the "facts" of the gospel story from those generally held a century ago. The "valuation" of those facts also shifts in emphasis and even in content. To Jewish and to early Gentile Christians Jesus was the "Messiah" who was returning soon to "restore the kingdom" to the true Israel. To Greeks he was the Savior God, to philosopher Christians, the Logos and to the Nicene theologians, the Son, Second Person of the Trinity. To mediaeval Christians he was God so remote that personal appeals went to the Virgin Mary and the saints. To modern Christians he is, as never before, the "first born of many brethren."

All this matter of valuations is bound up with interpretation. It would be a tragic thing if Dr. Speer should convince the modern world that one cannot have an authentic Christian faith and that no vital missionary effort can be carried on apart from a metaphysics in which they cannot believe. Happily, no such thing is likely to occur. The modern world is finding Jesus Christ on its own ground, in terms of its own thought and need. His power, either of personal salvation or social regeneration or missionary imperative is not dependent upon a Jewish cosmology or a Greek metaphysics or upon the curious combination of the two which has so long been Christian orthodoxy.

The thing that makes that theology unintelligible and irrelevant to this day is the fact that it was based upon the idea that human nature and divine nature are so different as to be mutually exclusive. Such an idea

resulted in the strange and unreal doctrine of the two natures in Christ, the God-man. The Chalcedonian doctrine is still orthodoxy with the Catholic Church and it is presumably what Dr. Speer means by the God-man. Modern theology does not recognize any such metaphysical distinction between the human and the divine, so it does not need and cannot understand such a dual being. It holds that spiritual personality is the human nature of God and the divine nature in man. God is more than personality; man is less, but both are of one nature in so far as they are personal in the true sense of the word. Therefore, for Jesus Christ to reveal God perfectly in human terms means that he realized the fullness and perfection of spiritual personality. That was precisely the way that he revealed man in his divine potentiality. This idea seems immeasurably simpler than the old and more consistent with Jesus' teachings and the facts of his ministry. It brings God near and makes every man a son whose human fulfilment is to become like Christ and to do his works. "And greater works than these shall he do," said Jesus, "because I go to the Father." And that Father is "my Father and your Father, and my God and your God."

The facts refute the allegation or suggestion that a continuous re-study of the facts, re-evaluation of the person and re-interpretation of the nature of Christ tend to destroy the potency of Christianity in the life of men. Intellectualism and spiritual barrenness exist both among those who hold the old doctrine and those who embrace the new. There are peculiar dangers both in conservatism and liberalism. But, after all, as Dr. Speer himself points out (p. 354) one must believe what seems true, and it becomes increasingly difficult to believe that the traditional Christology is true.

But on the other hand it appears increasingly inevitable that serious men should turn to Jesus Christ for the ultimate solution to the problems of personal and social life and for a vital and saving experience of God.

H. V. W.

A Book by a Britisher

Edward Shillito is well known to many in America as the British correspondent of *The Christian Century*. It is not generally known, perhaps, that he is Literary Superintendent of the London Missionary Society. In that capacity he is in intimate touch with the work of foreign missions and now he has brought the charm and vividness of his literary style to the service of that work. *Craftsmen All* is the title of a little book (Friendship Press, N. Y., $1.00) in which he tells the story of national leaders in the younger churches. Each chapter is an open doorway into the life and ways of some "mission land." As we pass through those doors and become acquainted with these personalities—Harris in Africa, Bezalel in Ceylon, Kagawa in Japan, and others in other lands—we begin to see what is meant by "indigenous" Christianity. Not only the uniqueness of striking personalities, but also the peculiar genius of their national cultures is made to furnish new and distinctive embodiments of the meaning of Christ for men.

These chapters make delightful reading and they will furnish many who are interested in missions with concrete and expressive pictures of the vital movement of the spirit of Christ in the world. They make up an unusually valuable bit of missionary literature.

H. V. W.

More on Professor Fleming's Latest

In his new book *Ventures in Simpler Living* Professor Fleming brings to students of mission problems, and indeed to all who are interested in applying Christ's teaching to daily living, a thought-provoking study. While primarily concerned with the problems arising from the differences in the standards of living of missionaries and most of the nationals among whom they work the book contains much to stimulate thought and venturing on the part of individuals and groups in the home churches. Dr. Fleming quotes a Chinese leader, in an address before the Foreign Missions Conference of North America, as saying that unless Christianity can show a greater interest in the common people there is real danger for the Christian movement.

"Missionaries as a class have done more already on a larger scale over a longer period than any other body of people to demonstrate sincerity in effort toward identification with less privileged peoples." The reader will note with interest the experiments of missionaries in different fields who are aiming at a still closer identification with the people. He will also give heed to the question, "Ought not the members of the "older Churches" be able to parallel experiments abroad with much greater expectation of success?"

No precise or detailed solutions are offered. Dr. Fleming draws attention to the danger of being satisfied with individual solutions and to the necessity of working for social action. "Conditions compel us to be good together if we are to be good at all."

Because the book contains no dogmatic pronouncements it provides unusual material for use in church discussion groups and in mission meetings or conferences on the field. Out of such discussion may come further "ventures in simpler living" at home and abroad.

H. B. C.

A Six Session Course

John Leslie Lobingier of the Congregational Education Society has written a little six-session course for young people on the subject, *What Shall We Do About Missions* (Pilgrim Press, Boston, Chicago, $.25). We understand that this is the first of a series of several textbooks for young peoples' groups, each to be about 48 pages in length and prepared for six sessions. *What Shall We Do About Missions* discusses the missionary problem from the standpoint of the Sunday Evening Meeting, the Sunday Morning Session, the Church Family, Working for Causes That Count, Church Projects and Money, and "Why Do We Do These Things?" It is especially adapted to training institutes, Sunday morning or evening discussion groups and summer conferences. It is approved and recommended by the National Committee on Missionary Education of the Congregational and Christian Church as a course that will inspire thought and action on the part of young people.

The Story of "Mafavuke"

Rev. George A. Wilder, D.D., who retired in 1925 from active service under the American Board, has been induced to bring out in book form the story of his own long life in Africa. He gives the title, *The White African,* to the book, which is the translation of the name he went by among the natives who knew him from childhood and looked upon him as an African like themselves, though white in skin. The Morse Press of Bloomfield, New Jersey, did the printing. It can be secured there or from Dr. Wilder himself at his home, 28 Edgewood Road, Glen Ridge, New Jersey. The price is $2.00 postpaid—with a commission of fifty cents per copy for those who wish to push its sale.

The story of "Mafavuke" is not and does not pretend to be a report of the missionary work of the American Board under which Dr. Wilder worked in Natal, South Africa, and in Rhodesia. Rather is it an account of Dr. Wilder's personal life, the autobiography of a man who was born in Africa of missionary parentage, both full-blooded Americans, and who passed youth, manhood and even "old age" in the land of his birth. It is not the stereotyped narrative of the tourist who has skipped about from point to point in Africa, with notebook in hand filled with material out of which to form a book. The notes upon which the author draws for his material are actual living experiences. The persons, too, and the personages appearing in the book, are native Africans with whom the writer was in daily contact in all the experiences that make up the every-day life of the people. The adventures—and there are many of them related—are not the legends of folklore, but are such as Dr. Wilder himself participated in or was an eye witness of.

Notwithstanding all this, one of the peculiarities of the book is the manner in which the author deals with and describes missionary work. In the case of the "White African," statesmanship, politics, social reformation, construction work and other things that make a state, were combined in the missionary's life and work.

By the way, Dr. Charles Franklin Thwing who writes the Introduction compares this story of the "White African" with the autobiography of another friend of his, Sir Harry Johnston. He refers to the pages of the book "in their self-revelations, their honesty and picturesqueness of narration" as a worthy appreciation of the life and of the career of a truly heroic soul.

Japan's Viewpoint

Mr. K. K. Kawakami of the *Washington Post* is generally thought of as Japan's mouthpiece in America so far as books and articles are concerned. So when he brings out his latest book, *Manchoukuo* (Macmillan, $2.00), we have a right to believe that he gives Japan's official viewpoint on: the Manchurian question, the mistakes made by the League of Nations—as well as by Japan herself; the indifference of Japan as to whether Manchoukuo is recognized by the world or not; Japan's attitude toward China boycotts and the diversion of her export trade from China into new and profitable world markets; Japanese interpretation of the open door and the actual conditions in China; and "The Red Shadow of Moscow."

To Mr. Kawakami any academic and idealistic plan for Manchuria which "does not take into account the realities of the situation is more mischievous than useless." He is convinced that Manchoukuo has been set up to stay and that she already has enough achievements to her credit to justify the prediction that she is going to be a better administered and happier country than China, and that she is bound to carve out for herself a significant place in the society of nations. Japan is assisting in the establishment of a new government which "promises to keep out Chinese anarchy and to give a benevolent and beneficial rule to people who have long endured official extortion and militaristic plunder with mute resignation."

So, according to Mr. Kawakami, Japan is convinced of the justice of her cause; and as for recognition or non-recognition, Japan is not concerned, because she believes that she is in the right. According to the author Japan faces the world with a clear conscience, though the world, unable to fathom her mind, looks at her

with mingled wonderment, perplexity, fear and suspicion.

As for China, the book expresses the Japanese opinion that "China is anything but united and truly self-governing; that in another fifty or perhaps a hundred years of present-day conditions China may emerge as a united nation, not under a new fangled republican government totally alien to her soil and to her race psychologically, but under an absolute and benevolent government established by a man of her own of the type of Ching Lung or Kwang Hsi, who will rule with a sword in one hand and the analects of Confucius in the other." Then, it may be, China "may rid Manchuria of the Japanese and drive them into the sea. Who knows?"

Laubach on the Laymen's Report

In reading over the Appraisal of the Laymen's Report which appeared in the February number of THE MISSIONARY HERALD, I felt like making a few comments.

I agree with the position taken by these Laymen, so far as it has gone. The Report is exceedingly stimulating, refreshing and suggestive. Missionaries all need to read it over and over again. We are in constant danger of falling into ruts and ought to welcome any thoughtful word which will jerk us out of our ruts and force us to appraise our work. This, the Laymen's Report does better than anything I have ever seen—very much better, indeed. It is not too extreme at a single point. It is not extreme enough at one point.

As I was reading the Report, I felt disappointed in its failure to meet the social and economic problems. It suggests that missionaries have no right to advocate specific remedies like employer's liability or child labor legislation. I flatly disagree. Indeed, I was quite shocked to find the Laymen's Report advocating mere honeyed generalities and opposing specific applications. The Report stamps itself as liberal in theology but conservative in its social outlook.

I believe its position is dead wrong. The Christianity of the mission field is suffering from the same terrible disease as the Christianity of America. A large part of it ends in unctuous and harmless words. It keeps peace with powerful oppressors by a conspiracy of silence. At the very point where Jesus lets loose the vials of his indignation, this Report recommends that missionaries keep silent.

Presumably the writers of the Laymen's Report believe that natives themselves ought to make the social application of Christianity and that the missionaries ought to be satisfied with sowing generalized seeds; but that method makes the missionary look like a hypocrite who does not practice what he preaches, and his example leads the native converts to be hypocrites. The missionary, posing as an illustration of Christianity, ends in the air where he neither hurts evil forces nor is hurt by them; then his converts will end at the same futile point. He and they will deserve exactly the condemnation that Communists now hurl at Christianity, that it is chloroform keeping foolish people submissive while clever rascals in power bleed them.

Therefore this Report, good as it is so far as it goes, does not go even half way. It does not come to grips at all with the most powerful enemy of Christ in the world—except to recommend feebly that we hide and hush. We need another report written by men in the full current of this social revolution. Why not send men like Norman Thomas, Harry Laidlaw and Ralph Harlow to make a social survey of missionaries? But who would pay the bill?

FRANK C. LAUBACH
Mindanao

President Soper Likes Braden's Book

A few weeks ago when I was in Boston you handed me a copy of a volume entitled *Modern Tendencies in World Religions* by Dr. Charles S. Braden of Northwestern University. I was interested in the volume for several reasons, one of which was that Dr. Braden was my successor at Northwestern University in the Chair of the History of Religion, which he has occupied since I left Northwestern in 1925.

I have read the volume and have been very much interested in it. I do not know of any other volume which covers so wide a territory. As I read through the various chapters I realized that I was familiar with many of the facts which it contained, but I was very grateful to Dr. Braden for having brought together into one volume facts from so many countries and covering such wide scope. Even for one who is studying these problems constantly this volume will be of very great help in referring to changes which have taken place in any one of these religions during the present century.

I have been asking myself which of the chapters impressed me most and it is very difficult for me to say. I think in some ways that the most striking changes in a non-Christian religion are those which have taken place in Mohammedanism. I think that even more facts might have been poured into this interesting chapter if Professor Braden had made use of that recent volume, edited by Dr. Gibb, entitled *Whither Islam?*

What is taking place in Russia is of the deepest

interest to everyone in the Christian world. This is the nearest that Braden comes to dealing with specific questions in Christianity and in some ways it is the most interesting chapter in the book. The last part of the chapter deals with the question, Is Communism a religion?, which I believe is very highly significant today. I have been reading in several other volumes within the last few weeks on this question and it is quite evident that some of the other writers would even go a step further than this author in declaring that Communism is a religion. At any rate, it has so many of the marks of a true religion that it will have to be faced by all true Christians in years to come, not only in Russia but elsewhere in the world.

The last chapter in the volume, which is a long one, deals with Judaism and I believe is particularly enlightening. It is not easy to show the difference between Conservatism and Reform on one side and the old line Judaism on the other, but I feel that Dr. Braden has done it as successfully as it can be done. These tendencies in Judaism have not crystallized sufficiently to be set down in exact form. This is true even of the old form of Judaism which is changing in spite of the strenuous efforts to keep it in line exactly with the traditions of the past. The fact is that the world environment of today, especially in America, is too strong a solvent for even the tenacity of Judaism to be able to avoid.

I do not have any unfavorable criticisms. If there is any one thing that I feel it is a little sense of Professor Braden's complacency as he depicts these changes taking place in religion; just a little sense that the things which he is presenting are so matter-of-fact that one need not consider them startling—as I really believe they are.

EDMUND SOPER
(Ohio Wesleyan)

Whither Science?

Not many people know who Max Planck is, and to say that he is the man who originated the Quantun Theory will not help very much. But he has written a book (*Where Is Science Going?* W. W. Norton & Co.) which is destined to make him much better known. A short prologue by Albert Einstein and a biographical note by the translator, James Murphy, give a real introduction to the great scientist. One doesn't read far into the first chapter before one discovers that Max Planck is one of those thinkers who can write simply and gracefully for the general reader.

I shall not deny that his casual references to scientific laws and theories constantly took me out of my depth in that first chapter, but the general principles Planck discusses are clear enough. And when he turns to the old question of determinism and freewill he says some very original and suggestive things. He denies flatly the current theory that in the movement of atoms and electrons the causal law does not hold sway. On the other hand he affirms with equal emphasis that the will and mind of man are really free. Here are two striking statements: "Science thus brings us to the threshold of the ego and there leaves us to ourselves." "The law of causation is the guiding rule of science, but the Categorical Imperative—that is to say, the dictate of duty—is the guiding rule of life. Here intelligence has to give place to character, and scientific knowledge to religious belief. And when I say religious belief here I mean the word in its fundamental sense."

Both the faith and humility of the real scientist are revealed in this book as well as the charm of a gracious personality.

H. V. W.

Our Stamp Corner

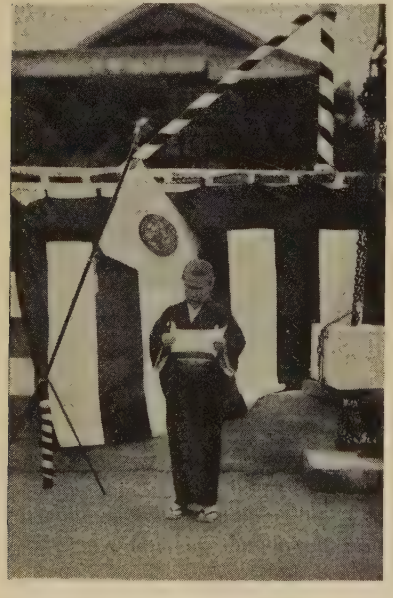
Our stamp comes from China again and belongs to a special class. From time to time there appear stamps bearing special surcharges. These surcharges change the face value of certain denominations in order to make up shortage in other denominations. For instance in 1928 there were apparently not enough 3c. greens, so the Post Office department instead of printing more economized by over-printing the gray 4c. stamps in red to the effect that their value would temporarily be only 3c. Again in 1930 this was done with the 3c. greens, which were no longer in use because the postal rates had advanced from 3c. to 4c. on a local letter. Hence the little-used 3c. greens were surcharged in red that temporarily they should be considered as 1c. stamps. This is the stamp that appears at the head of our column. Again in 1932 another variety appeared, for instead of using red ink, black ink was used in printing the 1c. surcharges on the 3c. green stamps.

This stamp and information comes to us through the courtesy of Rev. William R. Leete of Paotingfu, North China.

This, That, and the Other

The Opening of New Glory Kindergarten Building

took place on March 18. "It hasn't an inch of superfluous ornamentation, but the sunshine and spacious character of the rooms and halls make it a place of great composure as well as beauty, and that of course is just what the Japanese of good class always admire," writes Mrs. Catherine Akana. "We had a beautiful cable from Miss Howe which arrived the day of the opening ceremony. On the afternoon of the 27th we entertained the graduates of the Kindergarten who now number over 1,000. Of course they didn't all come on that day. This year, in the Kindergarten we have three children whose mothers were graduates of the Training School and two children whose fathers are graduates of the Kindergarten. So you see we are becoming an institution whose constituency stretches to generations."



The Principal of the Glory Kindergarten Training School, Kobe

Miss Kiso Wakayama has been with the school since its establishment by Miss Annie Howe forty years ago. The picture shows well her fine, dignified personality. The flag at her rear is the school flag.

The Isles of Shoals Conference will be held from July 29 to August 12 inclusive. The general theme will be "Christianity and Culture" and this means, among other things, lectures on such subjects as: "Kagawa, Tagore and Gandhi" (by Mrs. Oliver Huckel), "Albert Schweitzer" (by Mrs. Edwin B. Robinson), "The Foreign Policy of the United States in Relation to Canada" (by Dr. Frederick L. Fagley) and "The Old and the New in the Orient" (two motion-picture lectures by Miss Alice Lee Welcher).

For particulars the Herald refers its readers to the executive secretary, Rev. Charles E. Dunn, 23 Sunderland Avenue, Rutherford, New Jersey.

A New Spirit of Cooperation in Lintsing, China

was evidenced by the formation not long ago of a Lintsing Christian Fellowship in which many of the workers in various departments are working with new zeal. A weekly fellowship news sheet was started to help keep the members in touch. So writes Rev. Dean R. Wickes.

"The crisis in the work here forced by the Board's need for retrenchment has driven our Chinese leaders to united prayer in a new way. Daily prayer meetings were held for ten days before the Association meetings and for several days after. At these old grudges were confessed and publicly made up.

"The Laymen's Training School under its rural service plan is carrying on vigorously. Mrs. Li's sister, a graduate nurse in the Peking Union Medical College Hospital, has promised to come to us for health work the first of May as a regular member of the staff. She has a vigorous Christian spirit and knows rural conditions, so that we are much pleased with this prospect. Our plan in coöperation with the Lintsing Hospital is for one of their doctors to give approximately half time to work in connection with our service groups."

Personalia

Rev. Henry H. Riggs of Beirut was recently elected Chairman of the Near East Christian Council at the meeting of the Council, April 28–May 3, when delegates were present from Algiers, Sudan, Nubia, Egypt, Persia, Iraq, Palestine, Turkey and Syria. Much time and thought were given to the important question of the election of a successor to Dr. Robert Wilder whose six years of service in the Near East has meant so much to the missionaries in every country. The final decision was left to the Executive Committee.

Rev. Ernest W. Riggs has been elected president of Anatolia College, Saloniki, Greece, to succeed Dr. George E. White. He and Mrs. Riggs sail for Greece in September, and he will take office on October 14 when Dr. White becomes President Emeritus.

Needless to say, Rev. Leonard M. Outerbridge of Fenchow, Shansi, now on furlough, is eager to return to his work in China, but the Board is holding him in America for the time being, to help meet the demand for missionary speakers, and to assist Dr. Eddy in the work of promotion. While in this work at the home base he serves officially as "Acting Associate Secretary in the Home Department."

Miss Jean P. Gordon sailed April 21 to India to resume her work at Wai where she conducts a welfare center for Indian mothers and undernourished babies and directs a hostel, called "The Abbott Home," for old and invalid women, widowed mothers with small children, and orphans. Miss Gordon founded a primary school for girls at Wai and has been a tower of strength to the Christian workers of the Marathi field for fully forty-two years!

Rev. W. Frederick Bohn, D.D. of Oberlin College has been elected a member of the Prudential Committee in place of George L. Richards, M.D. of Fall River, Mass., who has found it necessary to resign from the Committee. Dr. Bohn will contribute to the work of the Board from out a long and broad experience not only in educational work at home but also in promotional and administrative activity in behalf of missions in China.

Three jobs have been laid by the Japanese at the doorstep of Rev. Frank Cary of Otaru, Japan: (1) chairmanship of the Kumiai Ministerial Association for Hokkaido; (2) arranging the Camp Conference for the ministers of the island and the leading younger laymen; and (3) heading up the work of the Young People's Christian Endeavor throughout the island (Hokkaido) for the next five years. Along with this last named duty is the editing of a mimeographed magazine.

Rev. Floyd L. Roberts of the Japan Mission, who was asked by the Kumiai Church to begin a new station at Nagoya, one of Japan's greatest cities, has started a neighborhood center. This is a rented, small, five-room house on a street just off the main business block. Here, on the opening night, moving pictures were exhibited for 250 persons jammed into the tiny quarters. The next Sunday afternoon, 175 children attended the church school, 75 of whom enrolled. The Sunday school attendance keeps up an average of 100, with 170 complete enrollment, though Mr. Roberts would not mind if this number were reduced to a working unit of 50. Mr. Roberts, by the way, represents the First Congregational Church in Middlebury, Conn., and the First Congregational Church of Waterbury, of which he was pastor for a time.

Dr. William W. Peet and his sister, Mrs. Hemphill, who have been living at Pilgrim Place, Claremont, Calif., since they gave up life in Constantinople, have moved to Chattanooga, Tenn., to be nearer their family friends. Mrs. Hemphill used to live in Chattanooga and her eldest son, William Peet Hemphill, still lives there with his family. Dr. Peet's son William and family are not far away. They can be addressed at 848 Oak Street, Chattanooga.

Mrs. George D. Marsh, formerly of Bulgaria, still lives at Claremont, Calif. She recently passed her ninetieth birthday. She went out to Turkey as Miss Ursula Clark in 1868 and married Mr. Marsh in 1875. She came to America shortly after his death in 1913.

The friends of John S. Marsh who recently returned to his work in East Africa, will be interested to learn of the responsibilities that he has fallen heir to since his return. He is the inspector of the 18 out-schools of Chikore, in charge of the Chikore Farm (which covers 22,000 acres and holds over 300 families) and also Station Treasurer. From the farming standpoint, his great trouble lately has been with locusts and with a prolonged drought. He writes that the locust pest is likely to continue another year and that of course this will seriously complicate the further work of the schools. He says, by the way, that they fight the locusts by "shouts and fires and banging pans—just as they did in the Old Testament days."

Isabelle MacCausland of Kobe College, Japan, was recently asked by the Mayor of Kobe to serve on a City Committee to consider the needs of indigent and delinquent children. Eleven men besides herself formed the committee. If we are not mistaken, this is the first time a woman or a foreigner has been placed on a City Committee in the entire ken (state).

Mrs. Otis Cary who, after the death of her husband, journeyed to Japan to be with her daughter, Alice Cary of the Yodogawa Neighborhood House at Osaka, said in a recent letter: "It is fifty-seven years next month (May, 1933) since I had my first invitation to teach in the Doshisha Girls' School, a committee of ladies coming out from the Board Rooms in Boston to Abbott Academy (Andover, Mass.) to ask me if I would go with Miss Dyer 'to teach in Mr. Neesima's school.' The next day I was engaged to Otis Cary, but I did not give my answer to the committee that day." Oh, woman!

Honorable Z. A. Bezdjian

He was a member of the first graduating class of Central Turkey College, Aintab. Then he studied at Constantinople and at Paris and took the degree of Licentiate in Law at the University of Paris. He returned to teach at Aintab, and was professor there for about thirty years—Professor of History,

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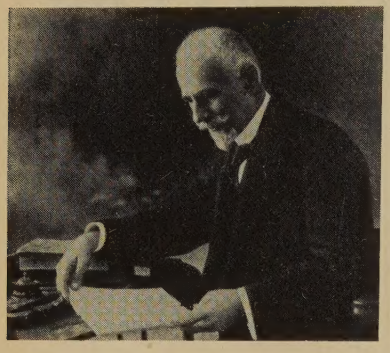
Economics, and French. In 1915, the year of the deportations, he was elected Civil Head of the Protestant Community for the Ottoman Empire. He held that position until 1927, living in Constantinople. Then he came to Beirut, where his sons lived, and remained there until his death. He must have been nearly seventy-five years old. He died in January.



The main characteristic of Professor Bezdjian was that he refused to be a partisan. He was ever a mediator. In Constantinople they had had such a strife of parties locally that when the old head of the Protestant Community died, they had to go outside of Constantinople and chose Professor Bezdjian. But when he got there the parties wanted him to play into their hands. This he absolutely refused to do. They wanted him to make the Chancellery an Armenian institution. He said, "Not at all; it belongs to all the Protestants." He said the language of the Empire was Turkish. He had a very hard time, and finally his enemies "got" him.

The last thing he did was to get through the press a volume of his father's papers. His father was Alexander Bezdjian, one of the founders of the College, a graduate of Yale. These papers came into his hands unexpectedly. He supposed they were lost. The volume contains very significant addresses which he made on the history of the Protestant movement in North Syria. It is valuable both historically and in its present influence with the people. It is written in Armeno-Turkish. They are thinking of making an Armenian translation of the book. "This is very significant," says John E. Merrill, to whom the HERALD is indebted for these notes. The title of the book is *The Life and Works of Professor Alexander Bezdjian.*

Emma Zbinden

News has come of the death of Miss Emma Zbinden on May 10 at her home in Switzerland. Miss Zbinden joined the staff of the Turkey Mission in 1915 and for the first five years was located at Merzifon (Marsovan) as a teacher. After a furlough in Switzerland (1920–21) she returned to Turkey and taught for a year in Constantinople, and later again at Merzifon. She was given full appointment by the Board in 1928. After her second furlough (1928–29) she taught in Merzifon until the summer of 1931 when, for health reasons, she was obliged to retire from active service, though in spite of a long, painful illness she would not despair of getting back to her beloved work in Turkey.

Miss Zbinden was a *real* missionary —like so many others brought up among the mountains of Switzerland. Not only did she show remarkable ability as a teacher, but also was she known and honored for her religious devotion and Christian zeal. She had a great love for the people among whom and for whom she labored. She was ever looking forward to the day when she could be released for friendly practical service in the homes about her.

The Chronicle

APPOINTMENT

May 2. Miss Olive Lydia Nelson of Quincy, Mass., as a nurse in the Madura Mission.

FURLOUGHS AUTHORIZED

May 2. Miss Eleanor Wilson of the Japan Mission, beginning in the summer of 1933, for a special furlough of one year to assist as a missionary-on-furlough in the Foreign Department.

May 2. Rev. and Mrs. George E. White of the Near East Mission, beginning in the fall of 1933, with a view to their retirement at the end of a normal furlough year.

SAILED FOR THE FIELD

May 5. From New York, Dr. and Mrs. George E. White, returning to the Near East Mission.

May 26. From New York, Rev. Daniel A. Hastings, returning to the West Central Africa Mission.

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ARRIVAL ON THE FIELD

April 8. At Kyoto, Japan, Miss Esther L. Hibbard, returning to the Japan Mission.

BIRTH

April 7. At Dondi, West Central Africa, a son, to Rev. and Mrs. Richard S. Webb.

DEATH

May 9. At Lausanne, Switzerland, Miss Emma Zbinden, of the Near East Mission.

June 7. At Honolulu, Mrs. Eleanor W. Sheffield, member of the North China Mission 1869–1925.

June 11. At South Yarmouth, Mass., Miss Florence F. Fuller, 1914–1926 Assistant Editor of the MISSIONARY HERALD.

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